

ANTI-MONTACVTVM.

AN

Appeale or Remonstrance of the Orthodox  
Ministers of the Church of England;

*Against*

RICHARD MOUNTAGU Clerke;  
*lately made Bysshop of Chichester.*

---

TO

THE MOST ILLVSTRIOVS, HIGH,  
AND HON<sup>ble</sup>. COVRT OF PARLAMENT,  
NOW ASSEMBLED.

*And if the Parliament breake uppe,*

TO

THE NOBILITIE, ORTHODOX CLERGY,  
GENTRIE, AND COMMUNALTIE  
OF ENGLAND.

With the proceedings against him in *Bew-Church*;

*And an Epistle to B. MOUNTAGU him-selfe.*

*As also,*

A Supplication of the Ministers of Scotland  
against the sayd Mountagu.

*Wherein*

The Myserie of *Montagnisme* is revealed,

*An Arminian or Montagnists Character is added.*

---

EDENBURGI, M.CID. XXIX.

LIBRARY OF SCOTLAND  
-9 MY  
1956  
NATIONAL





AN  
ADVERTISEMENT  
of the Publishers hereof to  
the Readers.



Or- as much as the London Printers doe much complaine, they are terrified and shrewdly handled by (some) Inquisitors of the High Commission Court. (the most Reverend Arch. byshop of Canterbury being absent, &c.) for printing of Bookes without License, wee are forced to flee into this Majesties other Dominion to publish this our Appeale: And is it not a strange thing that now a dayes, no Orthodox Bookes are suffered to bee printed, nor any except favouring of Poperie or Arminianisme? A lamentable thing that the Truth shall not bee defended by Orthodox Writers? It was wont to bee that the Archbishops of Canterbury, and of Torke, and their Chaplaines were authorized to license bookes: But (of late) none but the Byshop of London and his Chaplaine or Chaplaines onely: Wee hope amongst other Grievances this high Court of Parliament will take this abuse, also, into consideration: And moreover that that tyrannous Oath Ex Officio in the High Commission Court may bee checked: which Oath was long since unanswerably proved in a printed Booke, to be unlawfull to be ministred unto any of his Majesties Subjects, by Mr. Fuller, a worthy member of the Lower House.

Wee are not ignorant that his most excellent Majesty in his pious care for the peace and quiet of the Church, published his Proclamation bearing date the 14. of June, 1626. And haue wee not seene euen that his religious Proclamation, by some in Authority, (abusing his Majesties Trust, with little lawd and lesse loyaltye) construed, perverted, and an edge set on it against Orthodox Writers, and the printing and publishing of their Bookes?

And certes, wee can expect little better constructions will be made of his Majesties Declaration lately affixed to the Booke of Articles newly imprinted.

But our hope is, Time will discover those so abusing his Majesties Trust, and that they may haue their condigne reward.

Valete.

(From Endenburgh, Febr. 1. 1628.)

---

#### Errata.

Page, 2. line 19. for Writings, read Doctrines. p. 3. l. 23. r. in your, p. 9. l. 20. r. a man may, p. 11. l. 12. r. as also, ibid l. 13. r. places are by him, ibid. p. 14. dele, hee doth alledge, p. 12. l. 16. after the word prevent, these 15. words are to bee inserted, the deuiles and practises of his Majesties Enemies haue been furthered and advanced, to &c. p. 20. l. 13. r. exigentiam, p. 22. l. 28. for perceive, r. conceive.

MOST



*Most Noble, Honourable,  
Worshipfull and Religious :*

{ MEN,  
FATHERS,  
BRETHREN.



See the Orthodox Ministers of the Gospell in the Church of England, to the number of 1000. and more ; In most humble and zealous manner, not without bleeding hearts and on ben-  
ded knees, doe Remonstrate vnto *You this great and graue Senate, the Worthies of our English-Israel,* now assembled in the high and honourable Court of Parliament. That (as is notorious, and you not ignorant) Mr. RICHARD MOUNTAGVE hath heeretofore written and published three severall Bookes ; the first, entituled, *An answer to the Gagger of Protestants ;* the second, *A Treatise of the Invocation of Saints ;* the third, *An Appeale to Caesar.*

In the two former whereof hee pretendeth to answer the common Adversarie of our Church : though indeed hee is nothing better than a cunning stickler and Advocate for them : For the which hee was touched by Information in Parliament, xxj<sup>o</sup>. IACOB I. But that Parliament ending, and soone after, King (IAMES of famous memorie) dying ; he set forth his third Booke called *the Appeale to*

b

*Caesar :*

*Cesar*: wherein hee more openly shewes himselfe in his colours, by spitting forth his venome and spewing forth his gall against King I A M E S (of ever blessed memorie) and, whereof hee was *supreme Gouverneur*, the *Church of England*, and all the sincere Professours of the Gospell therein: and yet, with an audacious face, whorish forehead, and accurate ambo-dexteritie, hee would seeme to pin these his bastardly Bratts vpon the sleee of our deere and chaste mother the Church of England: And not resting there, this his third Booke of *Appeale*, hee as impudently as audaciously dedicateth to our gracious Soueraigne King CHARLES, presently vpon his comming to the Crowne; and thereby subtilly endeavoureth to infect the mind of his Majestic, in his tender yeares, by unsound Tenents; (howbeit we hope his sacred Majestic, as was his royall Father, is soundly grounded in Orthodox writings and opinions) unsound, said wee; yea, hereticall, favouring one while of old-*Pelagianisme*, and est-soones of new-*Arminianisme*, and other-whiles of flat-*Papisme*.

All which his errors and Heresies haue beene publikely displayed and confuted by diuers of our Orthodox Brethren of the Church of England: *Viz.* Reverend Doctour CARLETON, late Bishop of Chichester. (now with God:) Doctour SWTCLIFFE, Deane of Excester: Doctour GOD, and Doctour FEATLY, late Chaplaines to the most Reverend Archbishop of Canterbury: Mr. BURTON; Mr. YATES; Mr. WOTTON; all these, wee say, Divines: and besides, (whom we must not forget) two worthy Gentlemen, Mr. ROYSE and Mr. PRINNE, Orthodox members of



(3)

of our Church : All these before-named, theyr Books of Confutation are extant to the World in print.

Now, for the opinion of the Reformed Churches beyond the Seas, wee are not ignorant that his last Book of *Appeale to Caesar*, hauing beene translated and sent beyond Seas, the Church of Geneva, with all the reformed Churches of France, (though now under the Crosse) haue condemned it : the orthodox Churches of Germanie and the Netherlands haue done no lesse. And this knowledge wee haue by Lett ers sent to some of our graue Brethren residing in London.

And now (by order also) O worthy House, you must giue vs leaue to put you in mind, when *Mou-  
rge* had published that his last Booke, wherein he spared not to vilifie the Synode of *Dort*; Your religious care in behalfe of that Synode, appeared in an *Ad* you had in agitation (by Petition) at Oxford, *I. CAROLI, Against Heresies and false Doctrines*: the Copie whereof we present here unto your view, exhibited by your House of Commons in Parla ment, 1625. which remaines upon Record in Records as followeth;

b ij

An

*An Act for the repressing and prevention  
of Haresies and false  
Doctrines.*

Most humbly and instantly beseeching your  
Majesties, your faithfull and loyall Commons  
in this present Parliament assembled, and represen-  
ting all those your many Millions of people in this  
your Kingdome of England, who are not of the de-  
gree of the Nobilitie; That for as much as all men  
know how dishonourable to God, how dange-  
rous to the soules of men, and to the peace both  
of Church and Common-wealth the seeds of erro-  
nious doctrines haue ever proued: as hath appea-  
red by that fearefull trouble which lately tren-  
ched into the Churches and state of the Vnited  
Provinces in the Low-countries, by the pestilent  
opinions of *Arminius* and such as followed his  
partie; whereby the state had beene utterly rui-  
ned, if our late most learned and prudent King;  
of happy memorie, your Majesties most royall Fa-  
ther, had not provided for the repressing of that  
Fire, by a graue learned Synode convened at  
Dort, and consisting of choyse and worthy Di-  
vines, not onely of the said Vnited Provinces them-  
selues, but divers others out of other Countries;  
that is to say; some out of yours his Majesties  
Kingdomes of England and Scotland, and others  
out of France and Germany, Geneva and the  
Palatinate: In which godly Synode the said o-  
pinions of the *Arminians*, after a mature delibera-  
tion and debate, were unanimously taxed, ad-  
jud-



judged and condemned, as *unfanoric, false, and dangerous positions*: opposite to the Apostolical Doctrine and generall beliefe of the reformed Churches: And whereas also vpon the maintainers thereof your Majesties Royall Father ( as a very able Defender of the Faith ) by publike writing exprest and stamped his zealous Censure, *That they were Hareticks, or rather Atheisticall Sectaries*: And whereas the said Determinations of that learned and generall Synode haue beene an occasion of much quietnesse in all the Low-Countries ever since; and haue beene also confirmed and approued not onely by the Nationall Synode of all the Reformed Churches of France, convened at Charenton; but in Ireland also one of your Majesties owne Dominions: It may therefore please your Majesty for the preventions of great Mischiefes and Inconueniences, which may grow and ensue within the Church and Common-wealth of this your Majesties Kingdome of England, by the divulging of the like pestilent opinions within the same, that it may bee enacted by the Authoritie of this present Parliament, that the said determinations of the said Synode, consisting of seuentene Articles positive and nine rejective or opposite, may stand and bee likewise annexed, received, ratified and established with in this your said Kingdome, as part of the doctrine of the Church of England.

Against which, it shall not, or may not bee law-  
full for any to preach, write, or print any  
thing: But that such as shall so doe, may  
bee

(6)

bee censured as the impugnors of the Church of England and disturbers of the peace thereof, &c.

Thus farre your religious *Act* in agitation at Oxford, against *Heresies and false Doctrine*.

And now, in its due place, we also present unto your view, your owne more particular Charge in your Articles exhibited by your House of Commons against *Mountain*, at Westminster, in Parliament, 3. *Caroll*, 1626. which also remaines upon your Records as followeth;

---

MARCH,



MARCH. 1626.

*Articles exhibited by the Commons in Parliament against* RICHARD MOUNTAGU  
Clerke.

**T**Hat hee the said *Richard Mountagus* in or about the 21<sup>th</sup> yeare of the raigne of our late Sovereigne King *James* (of famous memorie) hath caused to be printed and in his name to bee published, one booke called *An answer to the late Gagger of Protestants*, And in and about the 22<sup>th</sup>.yeare of the same King, hee caused to be printed and published one other booke intituled, *ATreatise of the Invocation of Saints*, And likewise in the first yere of his Majesties Raigne that now is, he procured to bee printed and in his name to bee published, another booke intituled, *An appeale to Cesar*: in everie of which bookes, hee hath maintained and affirmed some doctrines contrary or repugnant to the *Articles* whereupon it was agreed by the *Archbishops and Bishops of both Provinces, and the whole Clergie in the Convocation holden at London, in the yeare of our Lord God, 1562.* according to the computation of the Church of England, for avoyding diversity of opinions, and for establishing consent touching true Religion; All which appeares in the places hereafter mentioned, and in diuers other places and passages of the same bookes, and by his so doing hath broken the Lawes and Statutes of this Realme in that case provided, and very much disturbed both the peace of the Church and Common-wealth.

I Where.

I

Whereas in the 3<sup>5</sup><sup>th</sup>. Article of the Articles above-mentioned it is declared, That the second booke of Homilies doth containe a godly and wholesome doctrine, In the 16<sup>th</sup> Homily of which booke it is determined, That the Church of Rome as it is present, and hath beene for the space of 900. yeares and odde, is so farre voyd from the nature of a true Church, that nothing can bee more, Hee the said *Richard Mountague* in severall places of his said booke called, *The Answer to the Gagger*, and in his other booke called the *Appeale*, doth advisedly maintaine and affirme, that the Church of Rome is and ever was a true Church, since it was a Church.

Gagg. pag.  
App. p. 136.

2

2

Whereas in the same Homily it is likewise declared, that the Church of Rome is not built vpon the foundation of the Prophets and Apostles, and in the 28<sup>th</sup> Article of the said Articles, that Transubstantiation overthroweth the nature of a Sacrament. And in the 25<sup>th</sup> of the same Articles, That five other reputed Sacraments of the Church of Rome are not to bee accompted Sacraments; yet contrary and repugnant heerevnto, hee the said *Richard Mountague* doth maintaine and affirme in his booke aforesaid called, *The Answer to the Gagger*; That the Church of Rome hath ever remained firme vpon the same foundation of Sacraments and doctrine instituted by God.

Gag. pag. 50

3 In



3

In the 19<sup>th</sup>. of the same Articles, it is further determined, that the Church of Rome hath erred not onely in their living and manner of Ceremonies, but also in matters of faith, hee the said *Richard Mountague* speaking of those points which belong to faith and manners, hope and Charitie, doth in the same Booke called *the Gagger*, affirme and maintaine, That none of these are contrverted, inter partes, meaning the Protestants and the Papists, And notwithstanding, That in the 31<sup>th</sup>. Article it is resolved, That the Sacrifices of *Moses* in which as is commonly said, That the Priest did offer *Christ* for the quicke and the dead, to haue remission of paine and guilt, too, are blasphemous fables and dangerous deceits, This being one of the points contrverted betweene the Church of England and the Church of Rome. The said *Richard Mountague* in his booke called *the Gagger* doth affirme and maintaine, *Gagg. p. 14.*  
*That the contrverted points are of a lesse and inferior Alay; Of them a man may be ignorant, without any danger of his soule at all, A man may resolve or oppose this or that way within perill of perishing for ever.*

4.

Whereas in the second Homily (entitled against perill of Idolatry) contained in the foresaid booke of Homilies, approved by the 37<sup>th</sup>. Article aforementioned, it is declared; That Images teach no good lesson neither of good nor godlinesse but all error and wickednesse: Hee the said *Richard* in the booke aforesaid, called the *Answer to the late Gagg. Gag. p. 300.*  
*ger* doth affirme and maintaine, *That Images may be used for the instruction of the ignorant and exitation of Devotion.*

5

5.

That in the same Homily it is plainly expressed, That the attributing the defence of certaine Countries to Saints is a spoiling God of his honour. And that such Saints are but as *Di* Tutelares of the Gentile Idolatours. The said *Richard Mountague* hath notwithstanding in the Booke afore mentioned entituled, *A Treatise concerning the Invocation of Saints*, affirmed and maintained: That Saints haue not onely a memorie, but a more peculiar charge of their friends, and that it may bee admitted, that some Saints haue a peculiar patronage, Custody protection and power, as Angels also haue over certaine persons and Countries by especiall deputation, And that it is no impietie so to beleene.

Inv. p. 107.

108.

109.

Note that hee saith in his *Appeale* (108. and 109.) Shew me that the Saints haue knowledge of vs here, And I will not doubt to pray to them. So that hence it wil be evident, That *Mountaga* holds it lawfull to pray to Saints.

6

6.

Whereas in the 17<sup>th</sup> of the said Articles it is resolved; That God hath constantly decreed by his Councell secret to vs to deliver from curse and damnation, Those whom hee hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation; Wherefore, they which bee induced with so excellent a benefit of God, bee called according to Gods purpose working in due season: They by grace obey the calling, they bee justified freely, walke religiously in good works, and at length



length by Gods mercy attaine to everlasting felicitie.

Hee the said *Richard Mountague* in the booke aforesaid called the *Appeale*, doth maintaine and affirme, that men justified may fall away and depart from that state which once they had, they may rise againe and become new men possible, but not certaine nor necessarie, And the better to countenance this his opinion, hee hath in the said Booke wilfully added falsified and changed divers words of the 16<sup>th</sup>. of the Articles, afore-mentioned. And divers other words both in the *Booke of Homilies* as in the *Booke of Common Prayer*. And all the same places so misrecyted and changed, hee doth alledge in his said booke called the *Appeale*, endeavouring thereby to lay a most wicked and malicious scandal upon the Church of England, as if it did herein differ from the Reformed Churches of Ireland, and from the Reformed Churches beyond the Seas, and did consent to those pernicious Errors, which are commonly called *Arminianisme*, and which the late famous Princeesse *Queene Elizabeth* and King *James* (of happy memorie) did so piously and diligently labor to suppress.

App.p.30.

App.p.29.

31,32,35.

That hee the said *Richard Mountague* contrary to his dutie and allegiance, hath endeavoured to rayse great factions and divisions in this Common-weale, by casting the odious and scandalous name of Puritans vpon such of his Majesties loving subjects as conform themselves to the doctrine and Ceremonies of the Church of England, vnder that name laying vpon them divers false and malicious impu-

(1.)

tations, so to bring them into Iealousie and displea-  
sure with his most excellent Majestie, and in-  
to reproach and ignominie with the rest of the  
people, to the great danger of sedition and di-  
sturbance in the State, if it bee not timely pre-  
vented.

3.

The scope and end of the said *Richard Mountague* in the Bookes aforementioned, is to giue in-  
couragement to Poperie, and to withdraw his  
Majesties subjects from the true Religion establi-  
shed to the *Roman Superstition*: and consequently to  
be reconciled to the Sea of Rome. All which hee  
laboureth by subtill and cunning wayes, whereby  
Gods true Religion hath beene much scandalized,  
Those mischietes introduced which the wisedome  
of many Lawes hath endeavoured to prevent, the  
great perill and hazard of our Sovereigne Lord  
the King and of all his Dominions and loving Sub-  
jects.

4.

That the aforesaid *Richard Mountague* hath inser-  
ted into the booke aforesaid called the *Appeale*, divers  
passages dishonourable to the late King his Majesties  
Father ( of famous memorie ) full of bitternesse,  
rayling and injurious speeches to other persons, dis-  
gracetull and contemptuous to many worthy Di-  
vines both of this Church of England, and of other  
reformed Churches beyond the Seas: Impious and  
prophane in scoffing at *Preaching, meditating, cen-  
suring, Pulpits, Lectures, Bibles, and all shew of Re-  
ligion:*



*ligion*: All which doe aggravate his former offences as having proceeded from malicious and invenomed hate against the peace of this Church and sinceritie of the Reformed Religion publicly professed and by Lawes established in this Kingdome.

*All which offences being to the high dishonour of Almighty God and of most mischievous effect and consequence, against the good of his Church and Common Weale of England, and of other his Majesties Realmes and Dominions, The Commons assembled in Parliament doe hereby pray, that the said Richard Mountagu may bee punished according to his demerits, in such exemplary manner, as may deterre others from attempting so presumptuously to disturbe the Peace of Church and State, and that the Bookes aforesaid may be suppressed and burnt.*

And thus farre, ( O worthy House ) your religious charge in your Articles exhibited, *March 1626.*

But by the fatall dissolution of those first and second Parlements, that Act, and that your Charge in those your Articles, slept; untill the last Parliament called or summoned to begin in March, and continued untill Iuly 1628. During which sitting, *That your charge in those your Articles, was awakened and in agitation against him, as wee heard.* But by reason of other matters of high consequence, and the suddaine Prorogation of that Parliament, It againe fell a sleepe.

Now, upon the ending of that Session, and breaking up of the House ( And Byshop Carleton,  
c. iij. *Moun.*

*Mountagu's* learned Diocesan and Antagonist dying, during the sitting of the House ) immediately after, *Mountagu*; by mediation of his potent Patron, *ainsque vijs ac modis*, got his Majesties grant of the Byshopricke of Chichester; and loone after sued out, as it seemes, his Congedellier for the same Byshopricke: and in August following, according to custome, Proclamation was made at St. *Mary le Bow* Church-dore in these very words following;

*All manner of Persons that can or Will object against the Election of the Right Worshipfull Mr. Richard Mountagu, Bachelor of Divinitie and Parson of Petworth, Elected Lord Bishop of Chichester, the forme of his Election or the partie Elected; Let them now speake and object in due forme of Law, and they shall bee heard; otherwise they shall be precluded.*

Vpon which Proclamation, 7. or 8. dayes before the day of Confirmation of the said elected Byshop, ( and all manner of men beeing thereby invited to object, ) it pleased God to stirre up the heart of one honest Christian man to take Councell and get objections drawne, by an ancient Doctour of the Arches: which Obiections were extracted out of the forenamed Articles in Parliament: And upon Fryday the 22. of August, when the asoresaid Elected Byshop came to Bow Church to be Confirmed, and the asoresaid Proclamation was againe by the Beadle of the Arches audibly 3. times pronounced in the Church, one Mr. *Jones* by name ( an honest and auncient Profellour of Religion ) did object, whereof wee hope this sacred Senate is already posselt,



(15)

possest, and presented the Obiections, in writing  
( drawne as is before said, by a Doctour of the  
Arches ) unto Doctour *Rives* then substituted  
Iudge for the businesse, and said, with an audible  
voyce, 3. times, *I object against him, and heere are*  
*my objections in due forme of Law* : The Copie of  
which his Obiections, is heere also presented  
unto your view : ( which chiefly concerneth you  
the Worthies of the House of Commons, be-  
cause they were drawne out of your owne  
former Charge : ) and it is *Verbatim* as fol-  
loweth;

---

22<sup>o</sup>. Augusti.

22<sup>o</sup>. Augusti, 1628. in Ecclesia Sanctæ  
Mariæ de Arcubus.

*In Dei nomine Amen. Coram vobis Reverendissimo  
& honorando Patre Georgio divina providentia  
Cantuariens. Archiepisc. vestro Deligato, Of-  
ficiali, Vicario in spiritualibus generali, ejusve  
Surrogato aut alio Iudice Inaitibusve in hac parte  
competen. sen competitur. Willielmus Iones litera-  
tus Stationarius Londinensis, omni quo possit aut de-  
bet meliori via modo & juris forma, nec non ad om-  
nem, quecunq; juris effectum exinde quovismodo  
sequi valen. nomine accusatorio ac ut accusator.  
Ricardi Mountagu Clerici nuper in Episcopatum  
Cicestrens. ut dicitur electi, accusando querelando  
obijciendo & excipiendo contra prefat. Ricardum  
Mountagu Clericum & ad impediendum juxta  
Iuris in hac parte exigentiam & non aliter promo-  
tionem & confirmationem ipsius Ricardi in Episcop.  
sic ut preferitur electi comperuit dictus Willielmus  
Iones allegando dicendo querelando accusando & ob-  
ijciendo articulatim ut sequitur.*

I.

**I**nprimis, That you the said Richard Mountagu  
have caused to be printed and in your name to be  
published, one Booke called *An Answer to the late  
Gagger of Protestants*, and one other Booke entitu-  
led *A Treatise of the Invocation of Saints*, and a  
third booke entituled *An Appeale to Cesar*. In  
every of which bookes you have maintained and  
affirmed some doctrines contrary and repugnant to  
the Articles whereupon it was agreed by the Arch-  
bishops



bishops and Byshops of both Provinces, and the whole Clergie in the Convocation holden at *London* in the yeare of our Lord God, 1562. according to the computation of the Church of England for a-vojdng of diversitie of opinions, and for establishing consent touching true Religion; And by your said *Delicts* you have broken the lawes and Statutes of this Realme in that behalfe provided: And you thereby have very much disturbed the peace of the Church and Common-wealth, to the high dishonour of Almighty God. Which your Booke is Confuted by the late right reverend Bishop *Carlton* and divers other Orthodox and conformable Divines of the Church of England. And I Article and object, *Conjunction divisim & de quolibet.*

2

*Item*, That you the said *Richard Mountagu* in severall places of your said Booke called *the Gagger*, and in your other booke called *the Appeale*, doe and have advisedly maintained and affirmed, That *the Church of Rome is and ever was a true Church*, contrary to the Sixteenth Homilie of the second Booke of Homilies, and as is declared in the 35. Article of the aforesaid Articles. And I object as aforesaid.

3

*Item*, That you the said *Richard Mountagu* doe maintayne and affirme in your aforesaid booke, the *Assertion* in *the Gagger*; That *the Church of Rome hath ever remained firme upon the same foundation of Sacraments and Doctrine instituted by God*: Contrary to the Homily last named, and as is declared in the 28. Article of the said Articles. And I object as aforesaid.

d j

4

*Item*, That you the said *Richard Mountagu* in your booke called the *Answers to the Gagger*, doe and haue maintayned and affirmed, That *Images may bee used for the instruction of the ignorant*; Contrary to the second Homily intituled, *against perill of Idolatry*; which is approved by the 37. Article of the Articles aforesaid. And I object as aforesaid.

5

*Item*, That you the said *Richard Mountagu* in your *Treatise of the Invocation of Saints*, doe and haue affirmed and maintained, That *Saints haue not onely a memorie, but a more peculiar charge of their friends*, and that it may bee admitted that some *Saints haue a peculiar patronage, Custody protection and power, as Angels haue also, over certaine persons and Countreies by speciall deputation*, and that it is no impiety so to beleene; Contrary to the doctrine in the Homily aforesaid: And I object as aforesaid.

6

*Item*, That you the said *Richard Mountagu* in your said booke called *the Appeals*, doe maintayne and haue maintayned and affirmed, that *men justified may fall away and depart from that state which once they had, and that they may rise againe, and possibly become new men, but not certaine or necessary*. And the better to maintaine this your opinion you haue in the same booke wilfully added, falsified and changed diuers words of the 16. Article of the booke of Articles aforesaid, and diuers other words both in the booke of Homilies, and also in the booke of Common prayer, And all the same places are so by you mis-



(19)

misrecited and changed in your said booke called *the Appeale to Caesar*, and you doe and haue endeauoured thereby to lay a most wicked and malicious Scandall vpon the Church of England, as if it did herein differ from the reformed Churches beyond the Seas, and you did and doe consent to those pernicious Errors which are commonly called *Arminianisme*, and which the late famous Princes, Queene ELIZABETH, and King JAMES (of most happy and blessed memorie) did piously and diligently labour to suppress: And I object as aforesaid.

7

*Item*, That you the said *Richard Mountagu* in all your three seuerall Bookes afore-named, doe maintayne and haue maintayned and affirmed diuers other vnfound and hereticall Doctrines and opinions, as is at large proued in the bookes of Confutation of your said bookes; which you haue, nor cannot reply vnto; And I object as aforesaid.

8

*Item*, quod prefati *Willielmus Iones & Richardus Mountagu* Clericus fuerunt respectiue & sunt provinc. vestra Cantuariens. jurisdictionis vestre subsiditi in hac parte; & obijcit vt supra.

9

*Item*, quod omnia & singula premissa sunt vera publica notoria publica & manifesta tam infra Civitatem & Dioc. London & alia loca publica & famosa infra Regnum Anglia; & obijcit vt supra.

d ij

Omnia

*Omnia & singula premissa proponit & obijcit dictus  
 Willielmus Jones conjunctim & divisim non arctans se  
 ad omnia & singula premissa probanda nec ad onus su-  
 persue probationis, de quo protestatur, sed quatenus pro-  
 baverit in premissis catenus obtineat in petitis sub pro-  
 testatione de addendo premissis, eademq; magis specificè  
 declarando & specificando eademq; probando pro loco &  
 tempore congruis & oportunius, semper sibi salvo omni  
 Iuris beneficio in hac parte sibi competenti seu competitur  
 eaq; protestatione sibi semper salva prout Articulis  
 Capitula siue Interrogatoria sua pre dicta ad omnem  
 Iuris effectum admitti partemq; adversam eiusdem &  
 eorum cuilibet secundum Iuris exigentiam respondere  
 compelli & protestatur de expensis. Et petit Jus & In-  
 sticiam (vestrum Officium Domine Ina ex anteaict. hu-  
 militer impiorando.*

*Per me Willielmum Jones.*

Thus farre the Objections of the Objectour in  
*due forme of Law :*

And judge, O judge; yee worthie Iudges of the  
 Houle, whether these objections were not in *due*  
*of Law.*

But the Iudge aforenamed, taking the paper of  
 Objections; first seemed to read them ouer silently  
 to himselfe, and then delivered them to the said Elect  
 Bishop *Mountagu*: who seemed also to read them o-  
 ver silently to himselfe, and then with an vntoward  
 looke and trembling hand, gaue the paper backe to  
 the Iudge; Who, called to him one Doctour *Samms*  
 of the Archies, advising with him what to doe in the  
 businesse, and hee told him hee would runne into a  
*Pramunire* if hee did not proceed: Who thereupon  
 gaue



gaue the Obiectour Mr. Jones an answer to this effect: *My friend, you haue giuen heere Objections against this my Lord elect of Chichester: but your Objections are not in due forme of Law, because they haue not a Doctour of the Arches hand vnto them, neither haue you an Advocate to plead your Objections; Therefore, neuerthelesse, by vertue of this his Majesties Commission under the Great Scale ( which hee tooke in his hand and turned ) I will proceed to confirme him: And so did.*

Now Iudge, O Iudge, againe, ( thrice Iudicious Iudges ) whether any person bee not invited by the former Proclamation to object, *in due forme of Law*: And whether any Doctours hand or Advocate are thereby required: And besides, the Court at that time for Confirmation is not any Court for pleading; What need therefore had the Obiectour of any Doctours hand or Advocate? He himselve setting his hand vnto it and being there, *Oretenus.*

Then when the Iudge had with a strong hand peremptorily proceeded in the Confirmation of the aforesaid elect Byshop Mountagu; This new confirmed Pontifex still with a brazen face and whorish forehead, made an Apologie for himselve and his Bookes, and said most impudently, to this effect;

*That he himselve had subscribed to the Booke of Articles, and the Booke of Homilies, and all other Books of Conformitie to the Church of England; and that if any Whosoever could publicly or privately confute those his Bookes, hee would bee the first man that would cause those his Bookes to bee burnt; &c. Whereas, it is most manifest ( as before ) hee writes against the*

d. iij.

Doctrine.



Doctrine of those Bookes of Articles, and Homilies, &c. And who knoweth not? his owne Bookes are confuted by divers learned and pious men, as in the premisses: his Bookes condemned by a charge in Parliament, and other reformed Churches as in the premisses also: Nathelesse this Gamaliel, highly applauded with adulation this his confirmed Bishops (base) Apologie, and said: *You have well said my Lord: and he also said, That those Objections were nothing but the blattering of a Tradesman, who was too busie to meddle with such high mysteries of Divinitie: but indeed it was the disease of the Time now for mechanicall Tradesmen so to doe, &c.*

Also the aforesaid Doctour Rives,, and one Drake the Register, and one Fish the Proctour, (all three employed in the said Confirmation) did all joyntly vse other disgracefull, scoffing, scornefull and geering words, gestures. and behaviours towards the Objectour, and the Objections: They also checked and taunted a religious Gentleman who tooke the Objectours part: Whereof there were divers, not a few, we may say, a Cloud of witnesses, and some of them Ministers, our Brethren, there present, the reverend Rectour of the Church, and others: So as, We doe also complaine to this Honourable House, of Doctour Rives, Doctour Samms, Drake and Fish, who all foure wee perceiue to bee Delinquents in the businesse: and none so fit as the Objector afore-named to produce witnesses to this Honourable and Noble Senate of the same:

The third day after this day of Confirmation, being Sunday, or the Lords day, *Mountagu* came to be Consecrated by the most reverend Archbishop of



of Canterbury, then residing at Croydon, who, as it seemes, had no knowledge of the Objections: (concealed by *Mountagu* and his Adhærents:) And the Ceremonies of Consecration were performed: Onely this happened, as we are informed, whiles *Mountagu* and his fautors were sitting at the feast or dinner of Consecration, the newes was brought to the most Reverend Archbishop, that the Duke of Buckingham (*Mountagu's* potent Patron) was stabb'd to death at Portsmouth, (and that on Saturday, the day after and about the same houre that *Mountagu* was opposed in his Confirmation;) which for the time as they say, helped to marre *Mountagu's* myrth: and espacially stopp'd the chirping of a certaine Wren, which Bird, coming lately out of an vncleane Cage, began to straine high his lascivious notes to make musicke against godly Ministers, &c.

Neverthelesse, by this time, you may see *Mountagu* in his *Pontificalibus*, Elect, Confirmed and Consecrated Byshop of Chichester, in despite of all Opposition: and as hee is in his *Pontificalibus*, now to bee ranked *inter Dominos Spirituales*.

Good Lord! Hee who by the doome of God, *Tit. 3. 10.* in his Word, and all good Orthodox men, not thought worthy to live, at leastwise not to enjoy any further Spirituall promotion in our Reformed Church of England, nor ever could haue the grace of the Vniversitie to Commence so much as Doctour in Divinitie: and instead of being cen'ured by Parliament and degraded from any Ministeriall office: Hee, wee say, to become

a Byshop and a Governour in our Church ! woe must needs bee to that Diocesse, especially, that hath such a Byshop, such a Governour. Yea, it is well knowne, hee spareth not already since his Consecration, to say and sweare in his Table-talk, hee will plague the Puritans in his Diocesse ? And they say he hath already silenced some Lecturers ) and by Puritans his meaning is alwayes, according to his garb and writings, all honest *Orthodox Divines*, that doe oppose and will not adhere unto his unsound and unsavorie opinions and Doctrines; though they otherwise bee never so conformable to the orders and Ceremonies of the Church of England.

And these his Errours and Heresies are so notorious and manifest, both by his writings, as in the premisses and in his Preachings, when he gets into the Pulpit, that all the water in the ( Pontifical ) Sea of Chichester can never wash off these blacke stains from him : For, can a Leopard change his spots ?

Let vs craue leave of this honourable House, a little to digresse: And then We are also not to conceale but reueale unto You, that this notable Mountebank is familiarly acquainted with divers knowne Papists who haue resort unto him, hee recourse unto them, and by name which wee can proue, hee hath often priuate conference with one *Hugh Holland*, a professed Papist and sworne slaue to his Lord God the Pope ; and some say a lay-Iesuite, ( if there bee any such order : ) however a ruffianly Locust, and seducer of the Kings Liege-people, a vilifier of Parlements; And what this fellow else is our reverend brother the Rector of *Fan-church* can



can, if hee be pleased ; informe this House : And so wee leaue this base Associate of B. *Mountagu*, and returne to himselfe.

*But how long, therefore, how long Lord, most holy, most wise, most just and true ? Wilt thou suffer the Grapes of thy Vintage to bee destroyed, the Corne of thy Harvest to bee spoyled by such a Fox, such a Wolfe, and such like Foxes and Wolves ? (For more uncleane Birds there bee of the same Cage, &c. as will appeare hereafter in our Catalogue of them.)*

Pardon, O pardon, our digression and fervent deprecation ; since our zeale, in Gods cause, hath transported us so farre. And now returne wee, most honorable House, our Appeale unto You ; and to draw to a Conclusion thereof ; Amongst your many weightie matters and of high Consequence for Church and Common-wealth, Wee most humbly supplicate that this new made Byshop *Mountagu*, who though hee now rangeth him selfe amongst the Spirituall Lords and temporall Peeres in the Vpper House of this high Assemblie of Parliament, may yet bee taken into consideration, that hee may no longer Lord it over Gods people and his Heritage, us *2. Pet. 5. 3.* the peore (despised) orthodox Ministers of the Gospell in this Church of England ; And that hee having deserved (as wee conceine) rather Fire and faggot than further Preferment, may come maturely to bee censured and degraded ; if the House shall so be pleased at the least, by this High and honorable Court, and his pernicious Bookes to be at length called-in and burned. The which, againe, we most humbly implore on our bended knees, and That for GOD our Creatours sake, for CHRIST

(26)

our Redeemers sake, for the holy Spirit our Comforters sake : Vnto which Almighty and All-sufficient Three in One, Wee most humbly commend and betake You all of this honourable Court, and your serious Consultations for Church and Common-wealth.

*By those that daily and incessantly  
pray for the Peace of Syon, and  
Consolation of Ierusalem, The  
orthodox Ministers of the  
Church of England.*

---

### Post-script.

**I**F this Honorable House (or any other whatsoever) shall doubt of the assent of our Brethren of the Church of England to this our Appeale or Remonstrance, Wee pray, let any by deputation from the House (or other) take the paines to goe and get the hands of Bishops and Ministers in every Diocesse of the Kingdome, and wee the exhibitors hereof (being on good grounds well assured) will pawne our lines, that the major part of Bishops and Ministers will subscribe thereto : And then wee hope it will not bee denyed but the major part of the Clergie is the Church of England : Ergo the whole Church of England is against this one man B. Mountagu.

AN



*An Epistle of the aforesaid orthodox  
Ministers of the Church of England,  
to Byshop MOUNTAGUE  
himselfe.*

**S**IR, although you haue betrayed the Truth and wounded our Mother the Church of England; yet in a charitable hope that you haue not committed the unpardonable Sinne, *Grace bee with you and Peace, from God our Father and from the Lord Iesus* 1. Cor. 1. *Christ* : Wee your Brethren, till you shooke off fraternitie with us, doe beseech you by the name of our Lord Iesu Christ, that you would bee reconciled to the Church of England, our dearest Mother: that you with vs, may speake one thing, and there bee no further dissensions betweene you and vs, but let vs bee knit together in one minde and one judgement: That in the end, if it bee possible, your soule may be saved.

Which your Reconciliation must bee by your publike Recantation of your dangerous and malicious errors and Hæresies, against God, his Truth, and good men. Away then with and for shame abandon your totall Tenents of finall fallings away from Grace: Away with your odious termes against orthodox Divines: Away with your impious and prophane scoffing at Preaching; meditating, conferring, &c. Away with your Images for exitation of devotion: Away with your praying to Saints: Away with all other your Trumperies, Opinions & Doctrines: which your Impieties haue wrought higher then the  
c ij Clouds, and

and doe cry at Heaven-gates for Vengeance : and which are raked out of the sinkes and puddles of *Pelagianisme*, *Arminianisme* and *Papisme* : and those your mungrell Hære-schismes, in fine, will yield you no sound comfort, but bee such miserable comforters unto you in the day and houre of death (when as one dram of the Truth defended will stand one in more steed than 1000. Tenets sophistically maintained) that they will sinke you irrecoverably into the infernall Tophet, without true and sound Repentance before-hand : And Sir, bee you not ashamed to make your publike Recantation, but consider greater Clerkes than your selfe haue made their publike Recantations, and haue gotten honour not infamie by it : viz. Mr. Barret at Cambridge, In St. *Maries* Church, Doctor *Allabaster*, Doctor *Sheldon*, Mr. *Higgon*s, theyr spontaneous Recantations from Popish Priesthood were publicly preached at *Pauls* Crosse, and afterwards printed to the Worlds publike view : and divers others, whom wee need not recite.

All which considered ; Wee now adjure you, in the name of the Lord I E S V S, to make your Recantation, without which you can never haue Salvation : Sir, Remember the fatherly Admonitions and Counsell that the most Reverend Father the Archbishop of Canterburie gaue you at your Consecration. Away then with your private excusatorie Letters to his Grace or other great personages, farced full of idle apologizing stufte : which indeed is nothing but dawbing with untempered mortar.

But if for all this, you will not recant nor bee reconciled to us, and still persist peremptorily in your dangerous doctrines, and maintaine your impieties,  
Know



Know assuredly that as you have laboured to bee chronicled in *Cassanegus* his *Catalogus Gloria Mundi*: so you are like in the next edition of *Schlusselfburgius* his *Catalogus Hereticorum* to have your name enrolled. When as our godly and reverend brethren who have confuted your bookes, wee doubt not, shall bee remembred in the *Catalogus Testium Veritatis*, on Earth, and shine as Stars in the Firmament *Dan. 12. 3.* of Heaven.

And good Sir give vs leave, by the way; to aske you, *Of What Religion are you?* The name of *Protestant* you denie; *Papist* you will not be: *Pelagian* or *Arminian* you cannot endure: (and yet by your writings you salute and shake hands with all:) and for the name of *Christian*, that you abhorre, and hold it Puritannicall. Well, goe too Sir, your name *Mountagu*, (and 'tis pitie you beare that Name, whercof there is so noble and religious a Familie, the *Mountagu's* of *Northampton-shire*: ) wee trow you will not deny: Your hatch-pot *Doctrines* and *squint-ey'd Divinitie* shall bee *Mountagnisme*, your Disciples and Adherents *Mountagnists*: for you affect to bee head of a Sect: there's your Ambition, and that wee hope will please you, to bee enrolled, (wee say) in the *Catalogue of Hereticks*, with those damned old Hereticks, *Arrim*, *Secinus*, *Pelagius*: and the more moderne and little better *Arminius*, *Vorstius*, and your old acquaintance *Belga Thompsonius*, who did more hurt in the *Univerſitie*, by his *Arminianisme*, *Libertinisme* and *Epicurisme*, than 1000. *Dunkards* will ever doe good, &c.

And now Sr. saving the Reverence of your Bishopricke, Remember your Originall, (for some

of us, haue knowne you *ab origine*,) your meane birth & parentage, ( we say not a Carter or Ploughmans sonne, ) neere *Okingham* in Berkeshire : at whose Cost you were brought up at *Eaton* College-Schoole and at the Kings College in the Vniuersitie; ( at either of which places, if God had giuen grace, you might haue imbibed better things; )

Certes, Sir *Henry Saule*, that worthy and learned Knight ( deceased, ) when hee employed you in his Greeke Chrysostomes *Varia Lectiones*, had more hope of you than to haue proved such an ill member in the Church, But it is no marveile, and you may remember that that Reverend Byshop of *Winton*, of the Honorable House asorenamed; ( now with God ) when you were his Chaplaine, told you est-soones ( Prophetically ) *You would never doe good in the Church.*

And if none of these things will serue to humble you nor to take downe the Pride of your heart, ( for all Errours, Hæresies and Schismes, arise through pride of heart ) Remember yet how God hath by nature marked you with a *sinistrall* or *Goissh* looke, promising no good to his Church and Children, whom he hath promised shall sit on his *Right-hand* : And if this neyther will serue to humble you, Wee must and doe leaue you to bee humbled and censured by that High and Honourable Court of Parlament, vnto whom wee haue appealed against you: And wee hope your Errours and Hæresies are so notorious, that your shuffling and intruding from beeing Parson of *Petworth* to bee Byshop of *Chichester*, and so to bee accompted a Spirituall Lord of the Vpper House will not serue to protect you: For, haue wee not ( within the revolution  
of



of not many yeeres ) seene a bigger Bishop than your selfe brought neere censure and on his knes to the House ? haue wee not seene a Lord Chancellor censured and displaced ? haue wee not seene a Lord Treasurer censured and displaced ? and even the last Session or sitting of the House, haue wee not seene a Doctour of Divinitie censured.

And for your selfe, wee will say no more than we haue sayd : Onely Sir, Remember what that great Doctour of the Gentiles sayth in the Conclusion of his first Epistle to the Corinthians, *If any man loue not the Lord Iesus Christ, let him bee Anathema, Maranatha ;* Your selfe being so great a Clerke know what the words signifie, *Cave,* for whosoever broacheth and maintayneth any hæresies or hæreticall Doctrines in the Church cannot loue Christ who is Truth it selfe. And so Sir, *If you (can) loue the Lord Iesus, and doe belong to his Election of Grace, The Grace of our Lord Iesus Christ bee with you, and our loue shall bee with you in Christ Iesus.*

Amen.

*By those that Wish your Sal-  
vation, (if it may bee :)  
The orthodox Ministers  
of the Church of England.*

---

Post-script to Bishop  
MONTAGU.

SIR, Whereas wee understand that you haue procured his Majesties Pardon vnder the Great Seale of England : Wee deny not but his Majestie, may giue Pardons to what Malefactors hee pleaseth; yea though they bee condemned to bee Beheaded or Hanged : And wee guesse your selfe best knowes what ends you haue in procuring your Pardon thus before-hand : and wee must leaue the consideration thereof to the honourable House : But good Sir giue vs leaue to tell you, that your Impieties against GOD and his Church, are of that nature, that an earthly Princes Pardon will yeeld small Comfort to your Conscience, vnlesse (besides your Recantation before men) you labour (which wee wish) to get the King of Kings his pardon vnder the Great Seate of Heauen, through the onely merits of CHRIST IESVS and the blood of his Passion : If wee say againe, it bee not too late for you so to doe,

---

Here.



*Hereunto is annexed an brieife Supplication  
of the Ministers of the Church of Scotland,  
to the high Senate of Parliament in England, a-  
gainst the same Richard Mountagu.*

*Right Illustrious, Nobles,  
Knights, Burgeses.*

**W**Ee the Ministers of the Kirke of Scotland, re-  
formed according to Gods pure Word in his  
holy Writ, (to a great number,) serving the same  
God, obeying the same King, and with an Vnanime  
Consent, agreeing in matter of Faith, Doctrine and  
Discipline, with our welbeloved Brethren the Mi-  
nisters of the Church of England. In like most hum-  
ble and submisſe manner, do second the same which  
our Brethren, the orthodox Ministers of England  
haue Remonstrated unto this Right Illustrious  
Court, against Mr. *Mountagu* and his Bukes; which  
haue done no good but mickle hurt and damage to  
this our Reformed Kirk: For it is not so old as true  
a saying; *That where God hath his Kirke, the Devill  
bath* (or labours to haue) *his Chappell*: And it is  
wellknowne, that although our Kirk hath beene  
purely reformed according to Gods holy Writ, yet  
there are many Papists in this his Majesties King-  
dome of Scotland. And since that false Lowne of  
the Kirk *Arminius* lived and vented his publike Er-  
rours and Hærefies, wee haue not been cleere from  
*Arminians*, and those of late encreased and heartned  
by *Mountagu's* Writings. And yet praised be God,  
for the most part, wee haue his Bukes in such oblo-  
quie and hatred, that when we see any of them at the

Buthes of any of our Bukesellers, we hold them fitter to stoppe Mustard pots, than to giue siluer for them. Also, our three Academies of St. *Andrewes* *Glasgo*, and *Edenburgh* haue condemned them. And certes, wee make mickle merveile to heare that sick a man, whom before, we heard should be censured and branded in your last Session of Parlament, should immediately be made an Byshop and Governour of your Church : Wee dayly pray to God for better Brethren, better Governours, in our Kirke. Though of late wee haue one of our owne Nation come from you, who was Chaplain to the late Duke of Buckingham, and over with him at the Ile of Ree, and had 2. or 3. Livings in London ; who by the mediation of his mightie Mr. the Duke, is made Byshop of the Iles withus, and he is come over to us, a Bird of the Libertine Fether, and we doubt a *Mountainist* : And they say he was so well beloved in his Parish of St. *Martins* in the Vintree, that they rang the Bells when he was removed from them, and they of St. *Fairbs* would haue done no lesse, if they had had any Bells to ring : but they did more ; for they gaue him mickle money to be rid of him. But what else is this man ? They that came out of England with him say ; That all the way as he came he did nothing but talke prophanely and scoffingly, and did eate and drinke freely : and instead of Prayers, he had constantly the Fiddlers to play and sing obscene and scurrulus Songs, early and late, at every place where he came, all the way as he went : And what doth he since he came amongst us, but feast and epicurize and and take Tabacco ? Yea, he doth estsoones open his mouth wide against the Puritans of London : for so like Mr. *Mountain* hee termeth all honest Orthodox Mini.



Ministers : We would therefore if it were the will of God, that you had him backe from us, or else that he were with his great Lord and Master. For we like not such lounes in our Kirk : And Lord, when it is thy will, remoue such Loyterers out of thy Vineyard. But craving pardon for our digression, to leaue him and returne to *Mountagu*.

We doe most humbly supplicate the Honourable House to hearken ( if not to us ) unto our Brethren the Ministers of the Church of England, and we hold their Appeale or Remonstrance gude, godly and religious ; it being in Gods cause, and for the Truth ; which we are not onely bound to labour to defend, but if need be, to lay downe our liues for the same : And we are of unanime opinion, that Mr. *Mountagu* deserveth severe Censure and punishment, if it were but for vilifying King *James* ( of blessed memory ) his Writings against the *Arminians*, his secret depraving our Kirk of Scotland, his more open vilifying the sacred Synode of Dert, which was so piously procured and highly approved by his said Majestie, of ever blessed and happy memorie. For the whilk his vile doings, we hope doubtlese, when ever it may please God to moue his Majesties heart, or any other Christian Prince or State, Reformed, to call a Synode againe ; *Mountagu* though now a Byshop, and his Bukes will be condemned and censured to posterity.

And so the God of *Abraham*, the God of *Isaac* and *Jacob's* God be with you, and all your pious and religious Consults, for his Glory.

Your most humble and submisse  
Orateurs, The Ministers  
of the Kirk of Scotland.

The Publishers Post-script,  
or Conclusion to all.

**F**OR this present ensuing Yeere of Christ, 1629.  
Wee will not take upon vs to define or confine the  
Consummation of all things, within the compasse there-  
of, as an ancient Scholler did publicly deliver at  
Pauls Crosse, upon a Text out of the Revelation about  
five yeeres past: And although wee may be perswaded  
that the Last-Day is not so farre off as the secure  
World thinkes it: Yet seeing that Yeere, Day, and  
Houre, are Arcana Dei, wee are content to leave  
them lockt uppe in Arca Dei, unto whom they belong.  
Wee are content also to passe by the French and English  
Prognosticators Predictions for this ensuing Yeere:  
But wee will not cease to pray and beseech the Lord of  
Hosts so to unite the heart of the Kings Sacred Ma-  
jestie to the Parliament (his Great Councell) that the  
Higher and Lower House may unanimously agree, and  
bee reciprocally united to the KING, that matters  
now much amisse in Church and Common-Wealth may  
bee so Reformed, that this T E E R E may be accom-  
ted Annus Aureus, and that this Parliament (this  
Yeere) may bee Inscribed and engraven in Marble  
affixed to the House, in Letters of Gold, SACRED  
TO MEMORIE AND TO POSTERITIE, THE  
(LONG EXPECTED) HAPPY PARLIAMENT.

M. D C. XX. IX.

And however, inasmuch as in the Premisses, The  
Mysterie of B. M O U N T A G Y's Iniquitie is so  
mani-



(37)

*manifestly revealed, seeing wee are enjoined in the  
Letanie of our English Liturgie, to Pray;*

*From all false Doctrine and Hæresie,*

*Good Lord deliver vs.*

*So wee hope it shall bee no impietie to adde,*

*From B. Mountagu and his false doctrine and Hæresie,*

*Good Lord deliver vs.*

*Amen.*

*FINIS.*

---

*f iij*

*An Arminian or meere Mountaguisht.*

*His Study.* [San Animal, scarce rational, whose study, is to read (and applaud) *Peter Lombard* and *Iohn Duns*, before *Peter Martyr* and *Iohn Calvin*: and for more moderne Polemicks, he prefers *Bellarmino* above *Charnicus*.

*His Garb.* His garb or fashion, when hee comes from the V-niversity, with affectation, is to weare a long Cloke, and a correspondent Caslock, short no where but in the wast, which is girt up with a girdle and a knot or rose almost up to his nose: cōmonly a falling-band; because Precisians weare small set-ruffs.

*His Religion.* His Religion, is, like a Confection, compounded of many, the least ingredient being Protestantisme: and to beleeve as the Church doth.

*His Ambition.* His first Ambition is to addresse himself to be some great-mans Trencher Chaplain; that so he may not be out of the Path way to preferment, not an *Ignoramus* in Court-curtesies, nor a sot in State-affaires.

*His Devotion.* His Devotion, is so conformable to the Ceremonies of the Church, that hee thinks it impietie to decline the least particle thereof: and yet hee declines the Doctrine of the Church so much, that hee wisheth with all his heart, the Prayer in the Letanie of our English Liturgie, *From all false Doctrine and Heresie, Good Lord deliver us*, were obliterated.

*His Divinitie.* He is a mungrell Divine, who, as it were betwixt Hawk and buzzard, can see nicely to distinguish between *N. C.* his twixt a Puritane in opinion and a Puritane in discipline: and hath taught the name, contrary to the first institution, so farre to enlarge it selfe, that a Pro-



Protestant must make hard shift to saue him selfe I. R. his  
 harmlesse. And hee is one that makes the Grace of *Speech in*  
 God lackey it after the will of men, the Sheepe to *Parlamēt.*  
 keepe the Shepheard, and a mortall seed of an im- *21. Ianna.*  
 mortall God. *1628.*

He is the spawne of a Papist, and if there come the *His politike*  
 warmth of fauour upon him, you shall see him turne *part.*  
 into one of those Frogs which arose out of the bot-  
 tomlesse Pit : and if you marke it well, you shall see  
 him reaching out his hand to a Papist : (a Papist to  
 a Iesuite, and a Iesuite gives one hand to the Pope,  
 and another to the King of Spaine :) And so wee  
 leave him to get more Grace, professe and practise  
 more goodnesse.

*His Motto*  
 CONCORDIA-DISCORDS.

*Orthodoxus.*

FINIS.

---

CONFIDENTIAL

CONFIDENTIAL DISCLOSURE

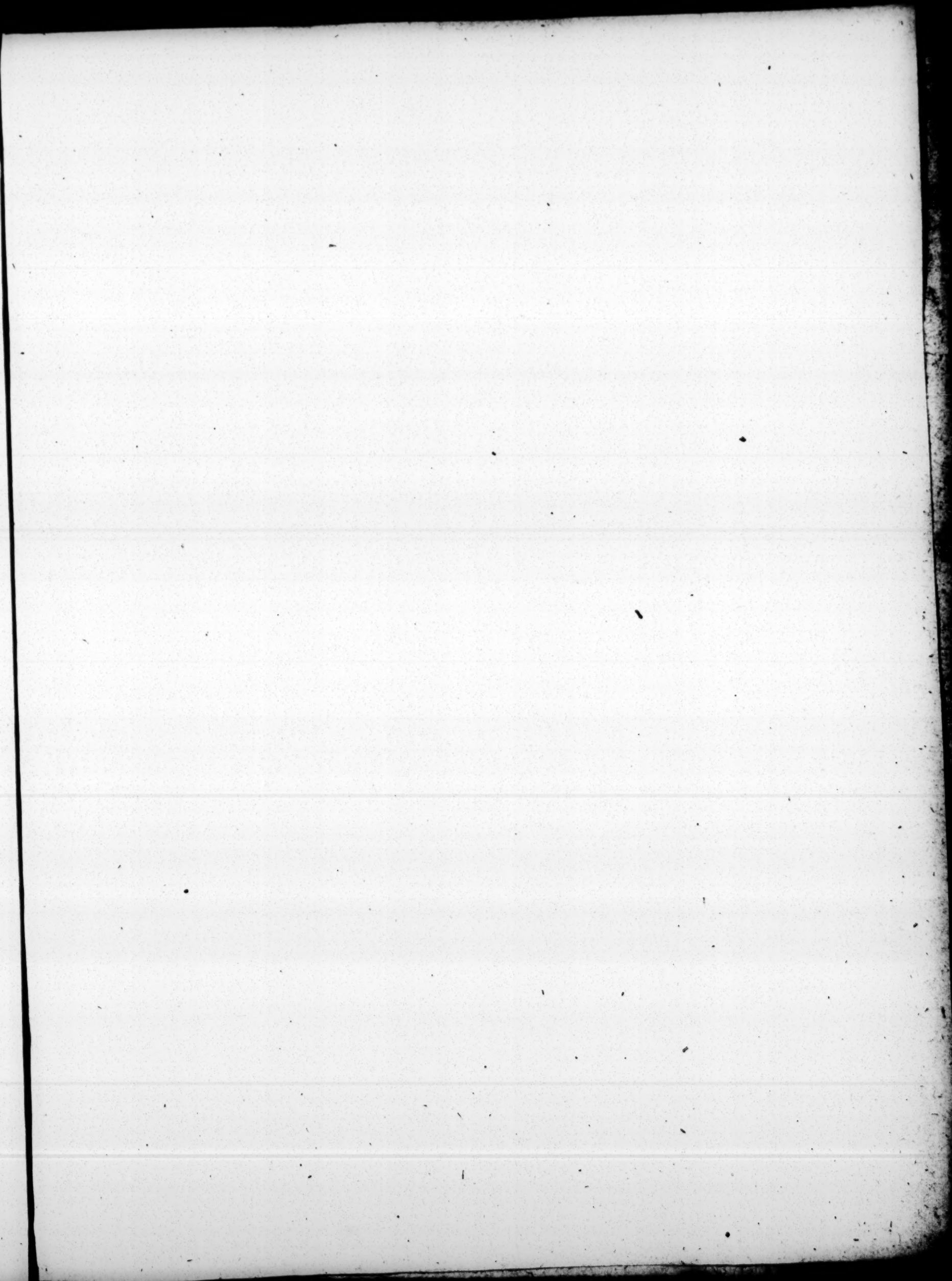
1951















x

r/-/-

24167